

CHRISTIAN ADVOCATE.

ST. LOUIS:

THURSDAY, JANUARY 21, 1858.

American Title Hunters.

"Whether he be fool or knave, matters not;
The Lordship covers all."

Notwithstanding the democratic assumption of the American people, as sentimentally put on, by the commons of the country, it is remarkably true, that in their love for degrees and titles, they are not a whit behind their trans-Atlantic neighbors. Inconsistent as it may appear to the eye or intelligence—and ridiculous as it really is—especially when it creeps into the Church—the "excellencies" and the "honorable," which are few, and the "captains" and the "colonels," which are many, are as eagerly sought, and as proudly worn, by the American repudiator of such doctrines, as those of other lands and countries, where men trade in the tinsel of ancestral fame, and live upon the income of honors, which are only known to the Book of Heraldry. But the most absurd, if not contemptible of all, is to see a republican democrat, whether adopted or born into the country, hot upon the scent of a foreign title—a little landless Lordship—discovered somewhere amidst the mazes of a genealogy, as difficult to make out as the line of apostolical succession, and good for nothing when it is found. Though degenerated in its descent, through tradespeople and serving men, for twenty generations, until the substance, if there ever was any, has dwindled down to an insensibility, to make a plate of moral soup for a homeopath, the ancestral pride is up, and the heart of the hunter trembles and swells, like a toad-fish, under the tickle of a titled hope.

O, yes, "we have noble blood in our veins; and it must not be disregarded. Sir Noodle Nincampoop, our great ancestor, was knighted upon the sanguinary field of the battle of the Blizzards, by the illustrious monarch himself. And it was done in presence of the immortal thousand that 'marched up the hill and down again,' in compliance to the immortal Noodle, who alone turned the tide of battle, by carrying at the point of the pitchfork the great redoubt of the dung-hill. This honor should not be forgotten, whether the sainted arms—an *ass 'argent gules'*—be etched in heraldry or not. Being lineally descended from this heroic Sir Noodle, and the greatest Nincampoop of our distinguished house, let our title be rescued from the line of carpenters and cobblers through which it has come down to us, and let it adorn our American name. Our fortieth cousin shall rejoice with us, that our 'honors are easy,' and we will say 'My Lord,' to each other, whatever the world may say beside, even though it should 'write us down an ass.' If any one doubts our legitimacy, in the great and illustrious line of Nincampoops, be it known we have both the nature to exhibit and the documents to show."

American annals show three cases of this sort, in the last few years—a player, a painter and a preacher. "Sir Jammy, Sir Johnny and Sir Josey." The illustration is not fanciful, but real. For their identity—who they are, and in what specific titles they rejoice—we must refer the reader to Books of American Heraldry in general, if he can find them, and to foreign correspondence in particular, as contained in the Periodical Press. These are striking examples, as Bailie Mackle-thrift would say, of the "mutability," not of "human affairs," but of democratic sentiment.

Of the first two Sir Noodles, we have nothing to say, nor much of the last one neither. Only this, where itinerant profession abounded, ridiculous vanity did much more abound. But such is the demonstration of modern progress. We stand and gaze upon the passing tide, and as impudence and presumption push aside and assume to themselves the high pieces of truth, talents and virtue, and the Press—the popular and religious Press—sounds the praise of the achievement, we are constrained to say with the poet,

"Can such things be
And overcome as like a summer's cloud
Without our special wonder."

What folly—not to say wickedness—when Zion debases herself by lavishing her favors and her smiles upon such contraband disciples. That the mad world should be carried away with such ridiculous nonsense, might be expected. It is the world's trade. But, that Christianity, should fraternize with it, and particularly that order of Christianity that originated with the Wesleys, is a strange indeed. Our title should not be Sir Noodle, but heirs of heaven and sons of God.

Sua.

Afflictions Salutary.

"It is good for me that I have been afflicted." Happy would it be for us if this were our sentiment, and if our hearts thus reposed in Providence. How tranquil would our souls be if persuaded that God, while he has disposed all events for the greatest good of his creatures, retains them under his control; if we were able to confide in him in all the circumstances of our life, and to see in the dispensations which appear at first the most inauspicious, the advantages which will subsequently follow. God is ever a tender father to his children, even when he exposes them to the blows of adversity. Those afflictions through which he leads them—afflictions that bore down the loved idols of their hearts, or surround them with the wrecks of their earthly fortunes—may be so sanctified as to prove to them the most valuable blessings.

"God when he gives—supremely good—
Nor less when he denies;
E'en crosses, from his sovereign hand,
Are blessings in disguise."

Why should we doubt a Father's love,
So constant and so kind?
To his unerring, gracious will,
Be every heart resigned."

Our heavenly Father has bestowed a multitude of blessings on his children, to ameliorate their condition and stimulate their love. Everything is so arranged as to be tributary to their comfort and happiness. We are surrounded with objects which flatter our senses, beauties which gladden our imagination, and affections which entwine tenderly around us—all of which conspire to render our earthly existence eminently felicitous.

Yet, this world is not our permanent home—not the place of our supreme bliss. It is only the vestibule of "the house not made with hands, eternal in the heavens." But if our temporary abode be so glorious, what must be the magnificence and grandeur of our everlasting home in heaven? What must be the joys which are in reserve for us? What must be the transports awaiting our hearts in the heaven of heavens, where the Father himself dwells, and unveils the glories of his nature without an intercepting veil? Yet, amid the pressure of earthly cares, or the captivating illusions of earthly pleasures, we too often forget that heavenly home, or bestow on it but an occasional and transient thought. Yes, that home whose bliss is boundless, as infinite and imperishable as the throne of God, the road to which has been marked by the resplendent footprints of the Son of God, excites but feebly our desires, and kindles but faintly our aspirations. Satisfied with a few meagre gratifications, we wish for nothing more; we say with Peter, "It is good for us to be here; let us make ourselves tents and abide here always." We insensibly grow attached to earth; our minds become imbedded in it; every fibre and feeling of our hearts becomes vitally entwined with its treasures and enjoyments; and the prospect of leaving it sends through the heart a sensation of horror. But God, who sees our ignorance and folly, pities us; and, as a manifestation of that pity, he sends an infusion of bitterness into the cup of our earthly bliss. He removes the coveted good just when we are on the point of seizing it; the objects of our affections perish before our eyes, just at the moment when we think our possession sure. One has placed his heart on riches; God touches them with his rod, and the smitten treasures are gone! Another makes a child the idol of his heart, and God smites the lovely idol with death in a parent's arms! One lived only for friendship—lived by the attachment of those to whom he was ever doing good; but God allows his reward to be black ingratitude, or perfidious treachery. Another sighed for earthly aggrandizement, and, to reach its dizzy pinnacle, the honor that comes from God was contemned; but the gorgeous illusion vanishes, and dishonor overwhelms him! Under these disastrous blows the heart is broken down; for a time it is unable to recover from its griefs; it feels "an aching void within;" a deep melancholy consumes it; on every side it reaches solicitously for consolation, and finding none, it looks upward imploringly to God. "What dreadful blows have struck my heart!" the Christian exclaims; "how gloomy and desolate the world now appears! O, what folly to allow it such a hold upon my affections. But my heart—my crushed and agonized heart—shall not rebel. Let it

"With silence and submissive awe,
Adore a chastening God.
Reverse the terrors of his law,
And humbly kiss the rod."

O, my Father! the reason of the afflictive dispensation of thy providence is, thou wishest to break the wretched hold of the world upon me, and draw me to thyself; thou takest away temporal good, because thou wishest to supply its place with the "inheritance incorruptible, undefiled and that fadeth not away." Thou dost cast a dark shadow over the splendor of this world; thou renderest the pleasures of earth insipid and tasteless; thou causest me to find pain in what constituted the chief source of my happiness. Ah! the reason is, thou wishest me to turn my eye towards those happy shores; to "place my affections on those things that are above;" thou callest me to take my flight to those happy mansions where God shall be my portion, heaven my home, and eternity my bliss! O, my Father in heaven. I hear thy voice; my heart obeys thy call. "I desire to depart and be with Christ, which is far better."

B.

TO PREACHERS IN KANSAS AND ELSEWHERE ON MISSION WORK.—Complaints are frequently made as to the difficulty of remitting money collected for the Advocate. To remove these difficulties as far as possible, and accommodate all concerned, we propose that the Presiding Elders holding missionary drafts collect from the people and the preachers on their several districts all the Advocate money. They can credit the amounts on the missionary drafts they hold, and report to the office, directing how credits shall be entered to subscribers. This will be easy and safe to all. The money thus collected can be used agreeably to the original intention of the drafts, and the credits on the drafts will be good to us as so much cash.

If the work be begun in time, and carried on with energy, most of the missionary drafts falling due April 1st, can be paid in this way.

Will the brethren concerned please see to this? It will in many instances accommodate all concerned. Let those preachers on missions collect all the Advocate money they can, report the amounts to their presiding elders, and take their receipts; also report the names of those from whom the money was collected to the office here, that the proper credits may be made. And the presiding elders will please collect and credit as above all the Advocate money they can.

THE MAILS.—Our readers know that we have, of late, said but little as to the irregularity and uncertainty of the mails in some parts of this State. This has not been because there were no grounds of complaint, but because we had little hopes that complaints would do any good. Some things have been occurring of late, however, that even our patience can hardly bear.

In many of the counties of South-east Missouri, particularly those along or near the river, from Jefferson to New Madrid, we can scarcely get the paper along at all. Other papers we are told are received with tolerable regularity, but ours seldom makes its appearance at some offices. Now we have often said, and say again, there is no paper in this or any other city more regularly mailed than is this. Why should it not have at least an equal chance? Why may not the hundreds upon hundreds who subscribe for this paper be accommodated as well as other people? We only ask a fair chance; want no more, but want that—and will have it, if we can get.

COMMERCIAL REPORT.—The value of foreign goods imported at Boston in 1856 was \$48,826,024, and in 1857 \$52,033,908, thus showing an increase of \$3,207,874 for the year just closed over the preceding year.

Conferences in Slave Territory.

In the programme of the exercises at a preachers' meeting in one of the Northern Conferences, we see among other things one of the members was appointed to discuss before the meeting the propriety of the North Church organizing and attempting to keep up Conferences in slave territory. Well, in that there is nothing strange, and nothing that calls for any particular notice; but it affords an opportunity to remark that there are many in the North, both preachers and people, who from the first opposed the covenant-breaking policy of organizing Conferences in those States and Territories where the Methodists adhered South in the division of 1844. Some have held from the first that such a course was in bad faith, and ought not to be pursued. But the main ground of the opposition of others is in the fact that they are opposed to slavery—they are out and out abolitionists—and specially opposed to slaveholders being in the Church, and it has been strenuously urged that a Church could not exist in the South without admitting slaveholders into its communion. Dr. Bond urged this again and again in his lifetime. Dr. Elliott urged it while he was editor of the Western Christian Advocate. Others have urged it, hence they are opposed to the appropriating of missionary money in the South. These out and out abolitionists have some consistency, whatever else they may or may not lack. We think they are wrong in theory and wrong in practice, but the one is consistent with the other. They have none of that *sniffing* which characterizes another party at the North, whose theory and practice may be illustrated by the epigram,

"You shall and you shan't,
You will and you won't," &c.

For these, one can hardly feel as much respect as for the others.

What will be gained or lost to the cause of truth and righteousness by the violation of pledged faith in the organization of Conferences by the Church (North) in territory set apart to the South in the Plan of Separation agreed upon at the General Conference of 1844, time must disclose. In some of those Conferences we notice by their minutes, their numbers "grow small by degrees" and become less and less, notwithstanding all the effort made to sustain their cause by missionary appropriations, and other direct means, to say nothing of indirect means used, such as whispering about the "Old Church," "secession," "pro-slaveryism," &c., &c. But "truth is mighty and will prevail," and already the people in the North and East, as well as the South and West, are beginning to see things as they are, and see in the Church south the true representative of real old-fashioned Methodism. So let it be.

For the St. Louis Christian Advocate.

ST. CHARLES COLLEGE, Jan. 19, '58.

MR. EDITOR: It will be seen from our advertisement that the next session of the college begins on the 1st of next February. It is highly gratifying to the friends of the institution that it is closing its present session with a larger number of students than it has ever had on its rolls during any previous one. This, in view of the severe monetary pressure, is a flattering evidence that the Church is appreciating her duty to educate her sons, and in her own schools.

We have a harmonious, united, laborious faculty, and the progress and character of our pupils afford us an ample remuneration for our toil and care. The propriety and necessity of a college at a point so accessible, healthy, and every way eligible as that of St. Charles, has not only been demonstrated, but is beginning to be generally acknowledged.

Let the two conferences under whose patronage we are living and growing increase their interest and efforts for our success, and under God's blessing the college will train and send forth, yearly, young men of developed intellect and properly directed talents for usefulness and honor in the private and public walks of life.

W. H. ANDERSON.

For the St. Louis Christian Advocate.

Central College—A Proposition.

Are there within the bounds of the State of Missouri a sufficient number of friends to this institution that will pay, or secure to be paid, on or before the 1st of July next, for its endowment, the following sums, viz:

	No. Names	Amount
1.—10 persons, \$500 each.	(0)	\$5000
2.—20 " 250 "	(0)	\$5000
3.—50 " 100 "	(0)	\$5000
4.—100 " 50 "	(0)	\$5000
5.—120 " 20 "	(0)	\$2400

The fifth is to be expended in apparatus and library. There is but one condition in the above donations—that is, if a sufficient amount is obtained to enable the board of curators to permanently organize by the 1st July, all are binding; if not, all are void. It is hoped that the entire columns will soon be filled up. Come friends, send in your names to the editor, and let all the agents exert themselves and send in all the names they procure to the different propositions. Let every Methodist man who considers himself worth \$50,000 step into No. 1; \$25,000 into No. 2; \$15,000, No. 3; \$10,000, No. 4; and everybody into No. 5.

We publish the above at the suggestion of a friend, who authorizes us to put him down on the second and fifth propositions. We do not see why the plan may not succeed. Something of the kind may easily be done. We hope the agents for the college are meeting with encouraging success, notwithstanding the hard times. Our colleges are enterprises that must not be neglected. What does a good man want with money only as it may be the means of enabling him to do good? What other use has he for it, or what other business has he with it? Can any one tell?—Ed. Advocate.

For the St. Louis Christian Advocate.

Indian Prairie Mission.

MR. EDITOR: I now make my first quarterly report for this mission. I arrived here about the middle of October; have just commenced the fifth round, and my congregations seem to increase a little almost every week. At some places the membership has been greatly revived, and sinners wept and asked an interest in our prayers. We have eleven appointments and more calls, and will extend the work. Our first quarterly meeting embraced the second Sabbath in November.

Bro. Bond was at his post and discharged his duties satisfactorily (as far as I know) to all. We look and pray for a revival, and ask the prayers of the Church.

G. C. KNOWLES.

January 11, 1858.

For the St. Louis Christian Advocate.

BRO. McANALLY: I am glad that I can inform you that "our" paper is continually gaining favor with the people in this country. They are becoming convinced that it is the best paper published in the country. This is saying a good deal, but it is the sentiments of many of your readers with whom I have conversed. Men take it and read it who have no pretensions to religion. They do so because when they read a general news item, or a telegraphic dispatch having the editor's endorsement, they have found from experience that the news is correct; while they say, in many other papers they may read some exciting, good or bad news on the outside, and then find it contradicted on the inside, and at last have to guess which is right.

And by the by, some are getting a little afraid that the present editor will consent to be removed, or be removed without his consent, at next General Conference—which, if done, notwithstanding I am no prophet, I will venture to predict would be worse for the paper than if a thief had entered your store and carried off five times a thousand dollars. I speak as unto wise men, judge ye what I say.

REMARKS.—It has been our aim from the first to make this a good paper. It is still our aim. How far we succeed is for others to determine. We confess, however, we are glad to learn that others think we succeed at least tolerably well. One thing is certain, the circulation of the paper is rapidly increasing—and this is some evidence of the estimate in which it is held. The discontinuances are very few. In three months from this time we will, by the blessing of Providence, be in a better condition to make a good paper than ever before—and will be likely to do so.

Mark that! As to the results of the editor's leaving the present position, we differ with our good brother "Agent." We believe there can easily be found men who will bring to it much more talent and ability than he has or can, though perhaps no one would devote to it more interest, zeal, energy or industry. We have long thought there were some men kept at the work of editing Church papers much longer than was best either for their reputation or the best interests of the Church. And at several different times we have privately expressed that opinion. So far as the matter relates to us personally, we have this to say, once for all: We have been for a little over twenty-eight years a Methodist traveling preacher; and from the first to the last of that time, we never, directly or indirectly, asked or sought for any particular appointment—nor declined any one to which we had been assigned. With bishops and presiding elders we have always been on good terms, but never yet fawned or cringed around one of them; never yet saw the day that we would not have taken pride in snapping our fingers at the whole of them and telling them to do their best.

We could go to any appointment they could find the conscience to send us to; and if they gave us an appointment through improper feelings—a thing we never yet supposed them capable of doing—why in such case our condition would be preferable to theirs. Now we are not as young as we used to be, but we are as healthy, as stout, as able and as willing to work as ever. You understand? So far as ease or profit is concerned, we could do as well, and a great deal better on a circuit than here—and if we were as easy on all other subjects as we are in reference to our future appointment by the General or annual conference, we might be emphatically set down as a happy man. We gave ourself to the Church in boyhood, have never taken back the offering, and here we are on this beautiful day, in the year of grace one thousand eight hundred and fifty-eight, January the 14th. Send us anywhere that in the judgment of those who are responsible we can do the most for the Church of our choice and of our heart's purest affections. So mote it be.—Ed. Advocate.

For the St. Louis Christian Advocate.

Missouri Conference Resolutions.

MR. EDITOR: Please remind the preachers of this Conference that the first of April, 1858, was fixed on as the time by which "the collections for defraying the expenses of our delegates to the next General Conference be made, and sent either to Bro. McAnally or to the nearest delegate." Please keep it before them.

"Resolved, That the Friday next preceding the meeting of the General Conference of the M. E. Church, South, in the City of Nashville, Tenn., May 1st, 1858, be observed as a day of fasting and prayer."

A Word of Explanation.—When I sent you for publication sundry reports and resolutions of the conference, I was under the impression that you had received, together with the list of appointments, the names of those who had located, the superannuated and supernumerary preachers, and the number admitted on trial in the traveling connection, &c., &c. But when I found out my mistake I was too much afflicted with rheumatism in my hand to be able to write for a long time, and then supposed it was too late to send such matters for publication. If it is thought to be desirable, however, it can be done yet.

As ever, yours, etc., B. H. SPENCER,
Sec'y Mo. Conf.

Palmira, Mo., Jan. 12, '58.

For the St. Louis Christian Advocate.

Athens Circuit, Missouri Conference.

While writing on business permit me to express through the columns of the Advocate my gratitude to God for his blessings on our labors this year. We have had a profitable time indeed so far on this circuit.

We have recently closed a protracted meeting in Athens (now Albany), which resulted in the happy conversion of sixteen souls, and the accession of ten members to our Church, while the Church was most powerfully blessed and many backsliders reclaimed. O that they may not turn again to folly. I would not neglect to mention to the credit of many Methodist ladies in this place, that being clothed with salvation as a garment, and having found the pearl of priceless worth, they voluntarily doffed their jewelry, making an appropriation of it to the missionary cause. How true it is that when the heart is right the signs of pride may be taken down. The meeting continued to increase in interest and power until it closed—not a penitent was left at the altar of prayer, all having professed religion who were willing to obtain it by thus humbling themselves before God that they might be lifted up. Unto Him that loved us and gave himself for us be glory in the Church of God for ever.

S. C. LITTLEPAGE.

Athens, Gentry Co., Mo., Jan. 2, '58.

For the St. Louis Christian Advocate.

St. Charles District.

MR. EDITOR: We of the St. Charles District have cause to thank God and take courage. During our first round of quarterly meetings we had seasons of encouragement. At almost every place the Church was revived, and in several of the charges we were favored with awakenings and happy conversions, and quite a number of additions to the Church. In every part the preachers are laboring and praying, and preachers and members are crying "Lord, revive thy work," and saying, "wilt thou not revive us again, that thy people may rejoice in thee."

I am now on my second round, the labors of which commenced on the second day of this year, in Louisiana Station, where I continued, laboring day and night, until nine o'clock Thursday night, in connection with the preacher in charge. Yesterday morning I left for this place, leaving the meeting in the hands of Bro. Cook, who, with the help of the Church and the blessing of God, will protract the services. A number had been forward for prayer, a few had found peace in believing, fifteen had united with the Church and about as many remained penitents at the altar. When we closed the meeting Thursday night the indications were favorable for a gracious revival, and we expect to hear of happy results. May a merciful God carry on the good work begun in Louisiana and elsewhere.

How cheering to the laborers to see the enlargement of your borders and the multiplication of his converts. But every soul brought into the Church increases the pastor's care and responsibility, and so on in proportion to the number added to the fold, for we might almost as well leave them in the world if we do not carefully and prayerfully train them for heaven. Much close attention to the young converts is absolutely necessary for them individually, and for the permanency of the revival influence.

This day our second quarterly meeting begins in this place. May a merciful God revive his work. Yours truly, A. MONROE.
Paynesville, Jan. 9th, 1858.

For the St. Louis Christian Advocate.

Jefferson City Circuit.

MR. EDITOR: Say to the friends of Zion that the Lord is with us on the Jefferson circuit. We have just closed a protracted meeting at Mount Pleasant church. At Bro. Alex. Gardens' a few persons met on Christmas day, and held a prayer meeting. The next day my appointment came up. Brother James C. Thompson attended with me. Our meeting lasted ten days, counting Christmas day. We had a most glorious time. Indeed the interest of the meeting never abated, but increased all the time. There were twelve conversions, and thirteen accessions to the Church up to Tuesday night. Wednesday morning I left to fill some outstanding appointments, and left Bro. J. C. Thompson to carry on the meeting until my return. He labored faithfully, and God blessed his labors. There were several conversions, and eight added to the Church. After my return we continued until Sabbath night, January 3rd. There were several conversions, and ten more added to the Church after my return. In all there were thirty who professed that they had found peace with God, and thirty-one were added to the Church. I would not forget to return my hearty thanks to Dr. Armstrong for his kind assistance, and also a double portion to brother J. C. Thompson. Long may these brethren live to do service for God and the Church.

We have had some precious times on other portions of the circuit. May the Lord bless the kind brethren and sisters at and around Mount Pleasant church and all over the circuit.

MARTIN PAUL,
Spring Garden, Jef. Circuit, Jan. 4, '58.

For the St. Louis Christian Advocate.

Trenton Mission.

The Lord is with us on the Trenton Mission. Our second quarterly meeting closed last Sunday night. It lasted ten days. The result was twenty conversions and twenty-seven accessions to the Church. Thirty-six have joined the M. E. Church South since we arrived on this Mission. The membership is very much revived. We are looking for better times. May God carry on his work, over the head of any opposition. Our P. E., Bro. Tool, was with us, and preached with great acceptability to the people. He stayed with us till Friday morning.

A. SPENCER.

Trenton, Mo., Jan. 5th, 1858.

THE SCRIPTURES AND THE FATHERS.—Besides, those very parts of the writings of the early fathers, which seem least valuable for style and matter, have this incidental advantage, that they set in a clear point of view the immeasurable superiority of the scriptures of the New Testament. The inspired books were written principally by men who had not the same advantage of education and literary training as some of the ecclesiastical writers enjoyed; yet they are totally free from the blemishes which disfigure the most elaborate production of later ages of the Church.

Had not the pens of the evangelists and apostles been guided by a wisdom superior to any which those writers possessed by ordinary means, they never could have produced a work which, even as a specimen of plain and majestic narration, and of consistent, sober, rational discussion of the most abstruse questions, is entirely unrivalled. We should have found, as we do find in the writings even of those who had been thoroughly instructed in scriptural truth and had deeply imbibed the spirit of Christianity, some error mixed with truth, some inconclusive reasoning, some vague declamation, some incautions overstatement of doctrine or fact, some merely mystical application of the scriptures of the Old Testament, some exaggerated sentiment.

In uninspired writers we should have detected the prejudices of their education and of the age in which they lived. We should have found some extravagant eulogies of martyrdom, some fanciful notions respecting spiritual beings, some captious and scrupulous objections to practices in themselves indifferent. And in their public denunciations of their faith before their adversaries, we should have perceived them not only speaking boldly, as they ought to speak, but sometimes displaying a subtlety too nearly allied to the craft of the disputer of this world; and on other occasions indulging in sarcasm or invective against the various errors of heathen worship.

In the scriptures of the New Testament we find none of these faults; they are uniformly dignified, simple and reasonable. But a very limited acquaintance with the writings of those who endeavored to follow their steps will show, that, if the apostles and evangelists were preserved from such extravagance and error, they owed it to a wisdom which was not of this world.—Chevalier.

AGENTS' COLUMN.

We think it very likely that many of our brethren are tired of being called on, and so frequently reminded of the necessity of activity and perseverance in order to push forward and maintain the Advocate and the interests connected with it. But what else can we do? This is our only chance, and these brethren—these traveling and local preachers—these men of much work and little pay—are they to whom we must appeal? So here goes again.

Firstly: At no period in the past history of the Advocate were its prospects brighter, or even so bright, as at the present. The subscription list is increasing rapidly. The net weekly income is now as great as at any former period, it is greater. Remittances weekly are pretty good. Our brethren from various sections of the country inform us of the acceptableness, usefulness and popularity of the paper, and cheer us on. We are so far so good. But you are perhaps ready to say, "What more do you want?" And this leads us to

Secondly: We have just got into the new Publishing House. Our expenses are increased—because to meet the growing wants of the Church we have been compelled to enlarge the operations. To enlarge the operations we have had to expend—or rather *promise*—large sums of money; and to meet these increased liabilities, we must make increased efforts. Up to the present we have stood up straight under the money pressure—not the first bit of paper protested or dishonored. Hard squeezing, but came on safely. This is more than hundreds of others can say. Many around us tottered and fell; we stood—and by the blessing of God still stand. The Lord has helped us. We write it with reverence and gratitude—"The Lord hath helped us!" There were many long weeks during which we feared and trembled; did not know and could not see how we were to get along. But we have got on safely so far, and the blessings of the past encourage us to hope for the future. We believe in the providence of God; believe it is a duty to trust that providence when we have done all we can. We said of Cromwell that, before going into battle, he exhorted his men to "trust in God—and do well to their pikas." Of some other great battles it is said that he exhorted his men to "trust in God, and be sure to keep their powder dry." We believe that all of us should do our duty, whole duty, be active and diligent and faithful, and then trust to God for the results of right efforts rightly made. So we have tried to do in the past, and so we will try to do in the future. This brings us to

Thirdly: We need all the new subscribers we can get. The people are not all supplied with the Advocate. Many are settling in Missouri and Kansas, from other States who would be glad to have such a paper as this, and would readily subscribe for it were its claims properly presented. Many are now being introduced to the Church. We hear of revivals and stations in various sections of the work. Will these secure many subscribers to the paper?

2. We need specially all arrears due through per subscription. Were these all paid we could meet, and more than meet, every dollar claim from the Publishing House. Will agents in every place see to the matter? It is but sheer justice these arrears be collected at once. We attend the Presiding Elders and preachers will attend it promptly. If proper effort be made by all concerned between this and the General Conference in May next, no paper in the Church will, all things considered, be in a better condition than this.

3. We need all the patronage we can give in the way of work. All the various kinds of printing, binding, blank book making, etc., in this city, can be done at our own Publishing House. Then give us all the job-work you can.

4. We need to exchange several thousand dollars worth of books for cash. Though the time have not really been closed except during a few days in November, still there has been a little boating. Boatmen have been afraid to venture far up the river, lest, like Esop's frogs, jumping into the well, they might not get out again. But it will soon be otherwise. Books will soon be running their usual routes, and books may be shipped at fair rates, and with fair prospects of speedily reaching their destination. Here now is the time to look round and find out what sort and how many books are wanted on the circuit severally. Make out the orders in time, have them shipped early. We have now several boxes ready, and could have shipped them some time since, and would have done so, but for the fact that owing to the uncertainty of navigation the boats were asking two or three times as much for freight as we felt disposed to give. The things will, however, soon be otherwise.

Now brethren, he who knows the worth of properly appreciates the importance of circulating the literature of our Church, as a means of promoting her interests, will not despise these suggestions. Our books and periodicals, beyond question, contribute largely to our success in denomination. This has been proven by the experience of the past, and in this respect "what has been may be again." Hence we urge this matter as a deep and abiding interest of feeling.

The object with us all is to do good—good of every possible sort, and in every possible way. Our Church is one; our aims and objects are one. Then with united "hearts and voices" let us press this, with all other matters of importance. Our Church occupies the true and proper position in the world. Let Caesar manage his worldly affairs, while we mind the things that are of God, standing aloof from political questions and party strifes, we are prepared to preach the plain gospel of peace to all men. And the people are not blind. They can see, eye, and appreciate, too, the difference between those ministers who care for their souls and those who are interested in wrangling about their institutions—institutions perhaps that neither the preachers or people change but by gradual and slow process—even a change be desirable. Then let us to work, humbly, patiently, faithfully, perseveringly. If we are all patient and diligent, as we are, a bright and glorious day will be long upon Southern (alias, rays) Methodism in the West. The beams of the morning are already visible, and soon the full blaze of the properly will be on us. God grant how